

THE CHRISTIAN CENTURY

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THE ZURICH CON-
VENTION
A PRE-VIEW

A VISIT AT MOODY
INSTITUTE
BY NORMAN H. CAMP

CHANGING INDIA
BY G. W. BROWN

CHICAGO

Disciples Publication Society

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A Talk on Sunday School Literature

Only in recent years has proper attention been given the matter of Sunday-school literature. Schools supplied their classes with certain materials because they had used these materials from time immemorial. Now our best schools are continually investigating the literature in use and asking the question, "Is this the best literature obtainable?" This is as it should be. Fully as important as the teaching given a boy or girl is the reading put into his hands from week to week. A good business man examines many lines of goods before buying. Are you, as pastor, superintendent, or teacher, showing yourself to be a good workman in the business of religious education? * * * You know the quality of our Bethany Graded Lessons. Write us for information regarding our full line of supplies.

DISCIPLES PUBLICATION SOCIETY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

The Faith of the Faint

Faintness is not sin. In one of the Gospel Hymns they used to sing, "Yield not to temptation for weakness is sin." But they have changed it in the later editions to "Yielding is sin." The change was needed. Weakness is not sin. It was a wise admonition spoken to us in the old poem, "Speak gently to the erring" where it reminds us that our sinful brother is,

"Heir of the self-same heritage, child of the self-same God,
He hath but stumbled in the path thou hast in weakness trod."

God pity us when we think ourselves strong, for then is the hour of our weakness. If weakness were sin, and God did not remember our frame, much that now passes for virtue would stand labeled as secure only because not tempted.

There is much weakness that comes from lack of sympathy and encouragement. Many a man feels constantly that he is surrounded by such associations as to make the best that is in him impossible. He is not to blame for this. He is to blame if he does not make the best of things and be the most of a man that he there can be.

Faintness is no bar to success. Our days are not alike in inspiration. There are times when we must do our work from a strong sense of duty alone. The man whose Christian life has for its basis mere enthusiasm and the current of life about him, is in peril. The times of faintness are surely coming. In those times a man is to go on if at all under the pressure of a knowledge of his duty, and conviction must take the place of inclination.

And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, faint, yet pursuing.—Judges 8:4.

This is one of the most inspiring texts in the Bible. It is one of those fine illustrations of the way in which temporary successes are made triumphant victories. It shows us the way in which many of life's lattles must be fought to a finish.

There are many people who stop their reading of the story of Gideon with the account of his brilliant night attack. They suppose that after that there was nothing more to be done. But that was only the beginning. This text tells the story of the way it was finished.

The barley loaf had fallen into the camp and overturned a tent, and the sword of the Lord and of Gideon ran red. The Midianites were in swift retreat and Gideon and his three hundred men were

in hot pursuit. They crossed the Jordan; they followed the Midianites into their own territory, and there pushed their victory to a triumph.

In the first heat of battle and the glow of success, no man wearied, but as mile after mile passed behind them, and the hot, dusty, stony way tired them and bruised their feet, they began to suffer fatigue and a reaction from their intense excitement, which grew upon them as they passed out of their own country.

They had reason enough for faintness. They had wrought a great work, which had involved hard labor, forced marches and loss of sleep. They were hungry and there was no prospect of food. They were in the land of the hostile people, not indeed as yet of the Midianites, but in the region of Succoth and Peniel, on the border where men preserved an armed neutrality with a strong sympathy for the stronger side which, as they now judged it to be, was that of Midian. There was jealousy in their rear, and bitter fighting in their front. The people through whose land they were passing and through whose land they must return would cut off their retreat if they were unsuccessful. There must have been many who were tempted to feel that enough had been done in driving the enemy from their own borders, and who were disposed to plead that no real advantage could come commensurate with the risk of this invasion of the enemy's country. Men fight best defending their own hearthstones. The same men who will fight to the death defending their own homeland will shrink from carrying a war into a foreign land.

Yet, though faint and hungry and less enthusiastic than before, Gideon's host pressed on, and they succeeded. They were faint, but they kept pursuing. And in the pursuit was the victory.

Faintness is no bar to success. "Nothing succeeds like success." Sometimes nothing succeeds like failure. God sometimes saves us by disappointment from the failure of a too easy success.

Foot runners tell us that there comes to a man in a race a renewal of strength which they call the "second wind." The man who is engaged in a short dash does not need it; he crowds on all energy and succeeds or fails on the first attempt. But the long race is won on the second wind. There is a Gospel of the second wind. It is the Gospel of the brave soul that is weary, but not discouraged. This it was that won the victory for Gideon. The sword of the Lord and of Gideon still depend upon this renewal of strength. The battle is won by the faith of those who are faint but not discouraged.

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
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The Priceless Value of Knowledge

To know is to be aware of likenesses and differences, to put together and to keep apart things that ought to be apart. Not to know is to be incapable of getting on in the world. Success in any undertaking depends upon knowledge. "Human knowledge and power," says Lord Bacon, "meet in one; for where the cause is not known the effect cannot be produced."

Ignorant of causes of disease, men proceed to do what increases agony and hastens death. They bleed the patient, shut out from him the fresh air, deny him a drink of cold water when he has fever, plaster over a wound so that the poison cannot be discharged, and make hideous noises when the sick man should have a chance to be quiet and rest. Knowing the causes of disease, men give attention to sanitation, they destroy the mosquito and the fly and other carriers of disease, and they give the sick every chance to make a successful fight for health.

Eclipses, comets, or any unusual natural phenomenon signified to the primitive mind that disaster was pending. Only recently the missionaries in China prevented serious disturbances among the people by publishing widely the coming of an eclipse of the sun and thus convincing the people that it had not the meaning which had been commonly attributed to it. The gain in happiness that is due to knowledge of the causes of natural events is enormous. With the coming of knowledge, fruitless expenditure of energy ceases.

The danger of famine and of the pestilence that follows famine is lessened as men come to understand the ways of nature. They are able to use a larger number of nature's products for food and clothing and shelter, they are able to get more generous returns from nature, and they can keep for tomorrow's use what they do not need today. The resources of one part of the world are at the command of another part that is in need. Knowledge enables men to place the products of their toil where there is a demand for them.

Social health and disease have become objects of scientific study. The wrath of man against sin is often misdirected. There is great waste of moral energy on account of ignorance. Many men who cannot be accused of delighting in sin are doing nothing definite and systematic to put it away because they do not know what ought to be done. The methods of a former age are inadequate. Expert knowledge is needed. The minister must be trained for constructive work. Denunciation of sin is of little use unless the way to righteousness is pointed out. How to make the church efficient for building character and for strengthening the home and the state, is the problem of the minister.

Knowledge that is of value is often called wisdom by the Biblical writers. The wise man of the Bible knew the uses of things. To be acquainted with a great body of facts without knowing how one fact is related to other facts and how this relation can be used to advantage is to be without real knowledge. Mathematical prodigies are often fools. They furnish entertainment for the curious and material for the psychologist, but the world would not miss them if they were removed to another planet. Ability to quote the sayings of the wise is not to be identified with wisdom. One may be familiar with the words of the Bible and be very ignorant of the moral and religious ideals the Bible contains. It is a good thing to be able to quote what the wise have said, to repeat the words of scripture, if we have moral ideals which we are making effective in the world.

Knowledge of one's own possibilities and limitations is a prerequisite to lasting happiness. A vast amount of immorality and irreligion results from the attempts of men to do what they cannot do. Personal loss and social confusion are inevitable when we mis-

judge our ability and attempt the wrong business. We become hopeless, irritable, and envious, and the home, the church, and the state function less serviceably. To understand ourselves is to understand our environment, material and spiritual. There is continuous interaction between ourselves and our environment. What does this interaction mean for us? What ought we to get from the world and what ought we to give to it? These are the questions of morality and religion. Upon the answer they receive depends the life. [Midweek Service, May 28. Prov. 8:10, 11; 2 Pet. 1:5-9.] S. J.

Logically "Immoral"

In a personal letter to the editors, Rev. John R. Ewers, of Pittsburgh, explains his use of the phrase "immersion into Christ" against the criticism of Dr. Charles Hastings Dodd, the Baltimore Baptist pastor. Our readers will recall Dr. Dodd's statement quoted in *The Christian Century* of May 1. He declared with great earnestness that the continued use of that phrase by the Disciples rendered union with the Baptists forever impossible. Mr. Ewers' defense is that "immersion" is not a physical act but that the word connotes the idea of induction or initiation.

Whether the word can be made to carry this greatly enlarged meaning or not our readers are qualified to settle for themselves. We wish to advert just now, at Mr. Ewers' suggestion, to a statement in our comment upon Dr. Dodd's criticism. We said: "If the immoral suggestion of getting into Christ by a physical act did not jar upon the sensibilities of the immersion dogmatists one would have supposed that the impossible grammatical construction of the phrase would have done so." Lest any reader may have taken our use of the word "immoral" in this sentence as an offensive personal reflection upon Mr. Ewers, as he fears some may possibly have done, it is due not only Mr. Ewers but the editors also to correct any such construction and to make explicit the sense in which the word was used.

If Mr. Ewers were writing of Jonathan Edwards' doctrine of divine punishment as disclosed in the celebrated sermon entitled, "Sinners in the Hands of an Angry God," he would, we have no doubt, characterize it as an "immoral" doctrine, without in the least reflecting upon the character of the great Puritan theologian. The doctrine is *logically* immoral; its conception of God is incompatible with our highest ideals of justice.

So likewise most of us in writing of the doctrine of divine predestination as taught by John Calvin would not hesitate to describe it as an "immoral" doctrine. It implies a universe in which men suffer and sin without a fair chance either to avoid suffering and sin or to overcome them. Yet John Calvin who held and taught this doctrine is not in the least discredited personally by our characterization of his teaching.

Neither does it reflect upon those Disciples who continue to use the expression "immersion into Christ" to characterize the conception as "immoral." The idea that the performance of a particular physical act is a matter of great importance to Almighty God; the idea that sinners get "into Christ" by the physical act of immersion even though that act is preceded by faith and repentance, is, to *The Christian Century's* way of thinking, a radically immoral idea. But this idea has been held and taught by some of the best men and women in Christendom, among whom Alexander Campbell himself must be numbered.

In justice to Mr. Ewers it should be made plain that his use of the phrase was not as an expression of his own view, but in a statement of fact as to the conceptions that have historically prevailed among the Disciples. As such, his statement is undoubtedly true. But a new conception of baptism is emerging today, with which this phrase "immersion into Christ" is utterly incompatible. It is the conception adumbrated by the late N. J. Aylsworth and now championed by President F. D. Kershner in the *Christian Standard*, who denies emphatically that immersion is baptism and declares that to substitute the phrase "immersed into Christ" for the New Testament expression "baptized into Christ" is both unscholarly and misleading.

The Abiding Need of God

The modern Christian is not greatly concerned with the answers that may be made to questions of cosmogony. He deals with the living, present world and its permanent needs. He is eager for truth concerning all questions of origin: but none of them vitally affect his real problem. He is dealing with the God of to-day. Knowledge of the past is of value in proportion as it gives assurance—and it does—that God is the same yesterday, today and forever. Build your faith on matter, and you build on sand. Build it on energy, and you find your foundation effervescent. Build it on the spirituality of life, on the intimate kinship of God with man's spiritual nature, and you have an abiding fact.

We need a God of wisdom, infinite and precise—a God who has wrought in no uncertainty from all eternity; a God with a sovereign will which the Calvinist never over-stated; a God who permits more free will than the Armenian ever claimed; a God to whom sin was no surprise, but who is a God of eternal righteousness. Power without righteousness will not satisfy us. Our prob-

lems are not merely dynamic—they are ethical and spiritual. We must know that the eternal God is our refuge, and underneath are the everlasting arms.

We need a God who governs all the universe all the time. We cannot spare Him from the ordinary conduct of the world in order to bring Him in with dramatic power for an occasional miracle. We must have a God always working through nature, always asking through all the channels of grace, always working for moral ends. The time is past when an inferior God will answer the necessities of the situation. We need a God under whose administration the universe pays expenses. We need a God under whose government righteousness and the eternal progress of the good are assured. We need a God who gives to creation a solid institutional backing, and who supplies continuous moral energy adequate to the demands of the traffic.

Jupiter Pluvius is unequal to the demands of a modern weather bureau. Neptune could not supply conditions suited to the great and wide sea whose vastness now we know. The old gods must give up and slip away and die. They do not measure up to modern demands. It will not be necessary to assassinate the gods of the old religions. Most of them are dead already and the rest will die. The fittest alone will survive.

In olden times men created a god whenever they had need of one. Each wind or change in weather, each habit of life or profession, each event in life or death, might have a god of its own. It was poverty of thought which brought gods into ready requisition for momentary needs. We have changed all that, but by a tremendous achievement of faith. It is a tremendous leap of thought which unifies the world, brings all under one central organization. The process discharges a host of deities who have not been earning their salaries. It is an intellectual process which tends to economy and efficiency in the management of the universe. It gives to the world a God who is reliable, and whose rating is beyond fear of any intellectual panic.

But the world will never outgrow its need of a God. The reason is not alone that we need a God to help us account for origins. Nor yet is it wholly that we need a God to assure us of a destiny worthy of the necessities of men. It is also true that for life's present, immediate necessities we need a God.

Banish the Suggestive Song

Popular music has degenerated. The sweet old ballads are seldom sung. The gay and rude but innocent comic songs of former years are gone. The boisterous, rollicksome, burnt-cork melodies of the old time minstrel show gave place to the "coon-song" and that to the rag-time and that to a class of music which has brought with it vulgar words and suggestive allusions. These are heard in places where one has reason to look for something better. They stand for a degenerate taste and a lowered moral ideal. Banish them.

Methods for the extermination of the suggestive song were discussed at the recent convention of the Federation of Musical Clubs in session at the Congress Hotel. Sentiment was expressed by the assembled musicians strongly against popular ballads whose words are objectionable, but the means to attain the end sought were not decided upon.

Government supervision of songs through the postal department was suggested by Mrs. Jason Walker of Memphis, Tenn., chairman of the department of American music.

"The government," said she, "should exercise the same authority over indecent music that it does over other obscene matter sent through the mails. We need some kind of restriction placed on popular music, but just what kind will be the most efficient is hard to tell.

"The suggestive meaning of the words of the song is the most harmful. The music in many instances is not at all 'inartistic.' I do not want to attack the common 'rag-time' song, because it fills a real want of the common people. Music is an essential part of the life of the common people, and even if, in many instances, the popular songs are perverted, it is not well to censure them all indiscriminately. In our position of a musical organization we can only recommend means to reach an end.

"It is ridiculous to say that this federation will put an embargo on the work of certain publishers. In the first place, reliable publishers do not print questionable songs. They are put out by some small establishment on a side street."

In addition to the supervision of the postal department, it was suggested that the Interstate Commerce Commission restrict the shipment of questionable songs by express or freight.

"If the federation stands for anything at all," said Mrs. L. E. Burr of Chicago, chairman of the publicity committee, "it should take action on this matter of repressing indecent songs. Our recommendation to Congress and other legislative bodies that they take action on this matter seems to me to be the best solution of the matter."

Others of the delegates favored the establishment of a national board of censorship, similar to that now in existence for the criticism of moving-picture plays. It was suggested that the federation take a leading part in its establishment.

Some hesitation was expressed to the society taking any very

definite action on the repression of doubtful songs, on account of the power and prestige with which it is credited.

Whatever other methods are employed, these songs should be banished from respectable homes.

Lyman Abbott as a Peacemaker

The Peace Society will gain few friends by dropping Lyman Abbott from its list of vice-presidents. We do not agree with him in regard to the two new battleships, but a man might believe in new battleships and still be a friend of peace. Dr. Abbott has not yet forfeited his right to the blessing of the peacemakers, and it is not becoming in the Peace Society to make war upon him.

The Prohibition Party went to pieces because it could not believe anyone voted as he prayed unless he voted for prohibition in its extreme form. That was a mistake.

The peace sentiment in this country is growing. Amen. Let it grow. But let not the peace movement make war on its friends.

"He that is not against us is with us." A great movement needs to rally to its support men of all shades of opinion favorable to its general end and aim. It is occasion of strength and not of weakness for a cause to number among its adherents men who differ widely in details, but agree as to the main principle. We trust the Peace Society will consider its ways and be wise. It needs all its friends—including some who are militant, but none the less true advocates of peace.

Si Bomiendum Requiris

We do not know the Latin for bomb, but if we must supply a glossary that is the English we have in mind. And we refer to the pretty piece of clockwork which some suffragette deposited in St. Paul's Cathedral. Above the entrance to that cathedral is the tomb of the architect, Sir Christopher Wren, and on it is inscribed in Latin, "Si monumentum requiris circumspecte," which means—and we are glad that we remember so much of Latin—"If you would see his monument, look about you."

It will pay to look about a little more carefully than ever, now. There are very few places in London where it is now safe to sit down. The suffragettes may not be beautiful but they are industrious, and where is the man who would go hungry for his principles?

The dean of St. Paul's one day saw a little girl petting a turtle. Said he, "You might as well pat the dome of St. Paul's in hope of pleasing the Dean."

It begins to look as if that little girl had grown up. Her petting is less gentle, but if she keeps on she may be able to attract the attention of the dean. We do not wonder now at the moody, gloomy sermons which Dr. Inge has been preaching lately. The suffragettes will get him if he doesn't watch out.

Was It Tainted Money?

Ten thousand dollars was sent from Honolulu to the flood sufferers in Ohio. Over one-tenth of this sum came from the Chinese who are considered undesirable citizens, and generous gifts were made by the Japanese, whom California would oust from among its land holders. Thus, the Golden Rule knocks at the Golden Gate, and the pupils of Confucius put to shame the pupils of the Christ.

Our Readers' Opinions

THE WAY OUT OF DISSENSION.

Editors Christian Century:

Any word you can publish concerning the importance of organization and cooperation of the scattered forces in virgin missionary soil like North Dakota, where we are now at work, will be appreciated.

It is our aim to lay deep and firm the principles which called us into existence as a religious force in the Kingdom of God. It is our conviction that the dissensions which have dissipated the forces of our great brotherhood can be adjusted by placing the emphasis where it must always remain—the person of Christ. In the meantime the scholars may work out many matters of detail while the masses are busy in the work for which they are fitted in the Kingdom of God.

It appears that the great Northwest is in readiness for our message which will become the controlling power in our new civilization, "lest we forget" and dwindle into a sect by turning from our mission and engaging in questions of orthodoxy. It is certain that our candle-stick shall not be removed unless we become disloyal to Him who walks in the midst. If it is, it ought to be, and the Kingdom will still advance.

F. B. Sapp, Cor. Sec'y North Dakota Christian Missionary Society, Fargo, N. D.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Bible Class Possibilities Demonstrated

The possibilities of a Bible-class may seem to be unlimited from a glance at the phenomenal work of a class with an average attendance of about 1,000 members at the Mt. Morris Baptist Church of New York City. We take the liberty of reprinting from the *Congregationalist* (Boston) of May 1 the following remarkable report of this great class:

"Perhaps no Sunday-school has attracted quite so much attention during the last five years among those interested in successful efforts as that of the Mt. Morris Baptist Church of New York City. Twenty years ago the graded system was adopted, based on Dr. Erastus Blakeslee's first courses. The grading to-day is as perfect as that of any public or private week-day school in New York. Regular examinations are held and promotions made. Apart from the prescribed courses, electives are offered to young men and women and to adults, after they have practically covered the Bible by completing the grade of courses. These courses cover social ethics, Biblical theology, philosophy of religion and specific aspects of the Bible. But perhaps the most remarkable success has attended the elective, *Applied Christianity*. This class is held in the church to accommodate the crowds that flock from all over the city. For six years now the enrollment of this class has been a thousand, and the attendance often reaches this figure. The subjects of these six years have been, in order: Evolution, Christian Sociology, The Religions of the World (since published), *Live Wires in Social Progress*, *The Modern World View of Science*, Philosophy, Religion, and Business, and this year, *The Evolution of Human Efficiency*. The best men in and out of the city are secured for these subjects, so that there is really a specialist for each week. The superintendent of the school, Dr. J. Gardner Smith, says, in his report: 'The results of this class have been the gathering of many from within and without the churches to receive a new conception of service and of the opportunities before the church. Quite a number of these people have joined in the active work of the church and some have started similar work in other churches. Some have brought children to other departments of the school. Some valuable teachers have come from this class into active teaching service. Many have acquired a new conception of the possibilities of the church.'

Two Presbyterian Churches Unite

While the two larger Presbyterian bodies, northern and southern, have little or no disposition at present to amalgamate, it is interesting to note that two local congregations, northern and southern, have taken the matter into their own hands. The two churches are located at Harrodsburg, Ky. Both adopted a plan of union worked out by themselves. The northern presbytery will be asked for a similar sanction. The plan is said to be new in that, while it secures complete local union of the two congregations, it provides for joint control of the united church by the courts of the churches U. S. and U. S. A., for representation in the courts of both, for the equal division of benevolent contributions and that reports be made alike to both.

Another union between two local congregations, this time between a northern Presbyterian church and a Congregational church, is about to be effected at Kalamazoo, Mich. The Presbyterian property will probably be sold, and the Congregational edifice used for common worship. It is proposed that the Presbyterian pastor, Dr. Henry W. Gelston, will be pastor of the united church. The two congregations will soon have an opportunity to adopt the proposition.

Heresy in the Presbytery of New York?

On April 14 four young men were licensed to preach by the Presbytery of New York. Following this act, three members of that important presbytery filed a protest on the ground that the licensees "did not accept the historical reliability of the Scriptures, either the Old or the New Testaments." The protest continued as follows: "They explicitly declared that they did not know whether or not they believed the story of the erection of the tabernacle in accordance with the pattern shown to Moses in the mount as related in the Pentateuch. This sufficiently shows their attitude toward the Old Testament. Still further they explicitly refused to affirm their faith in the virgin birth of Christ as related in the gospel of Luke and Matthew, or in the raising of Lazarus from the dead as related in the gospel of John. This sufficiently shows their attitude to the New Testament.

"Two of them, Murray and Bird, in response to questions declared that in spite of this they could honestly repeat the apostles'

creed, including the article about the virgin birth. They explained that they meant by that article that they believed in the sinless humanity and the deity of Christ and not the historical fact itself, which they were not prepared to affirm. Your protestants, while wishing to do no injustice to the candidates, are constrained to ask, if they could repeat the apostles' creed in such a sense, in what sense do they subscribe to the Confession of Faith?

"The presbytery by its action deliberately refuses to pay any heed to the action of two General Assemblies—one in 1910 (see Minutes, pages 272-3) and again in 1911 (see Minutes, page 140)—both of which declared belief in these fundamental facts of the gospel and likewise in the final authority of the Holy Scriptures to be essential to an honest acceptance of the Confession of Faith.

John Fox,
H. M. Tyndall,
John A. Park."

The reply of the Presbytery shows clearly which way the wind is blowing in Northern Presbyterianism. Not more than twenty-five years ago, it would have been inconceivable that any presbytery would have conceded differences of opinion concerning questions involving literary and historical investigation. Lacking sufficient light to come to positive conclusions, apparently, will not hereafter bar candidates for the ministry from being licensed by the Presbytery of New York, as witness the following official reply from that powerful body:

REPLY.

The Presbytery of New York in replying to the protest of Dr. Fox, Dr. H. M. Tyndall and Elder John A. Park to the licensure of Messrs. Murray, Holbrook, Bird and van Dyke calls attention to the fact that as no new matters are complained of but those which have been repeated year after year in similar protests signed by a constantly decreasing number of protestants, it would take no notice of this paper whatsoever, were it not for the injustice which its publication does both to the licentiates involved and to the presbytery in misrepresenting their position. The insinuation of insincerity in the acceptance of the Confession of Faith on the part of the candidates has been made again and again during recent years in connection with the licensure of men whose devoted labors in the churches have abundantly evidenced the genuineness of their characters and disproved such ungenerous suspicion.

The candidates, both in their written statements of personal belief and in response to questions before the presbytery, declared their hearty and full acceptance of the evangelical faith, receiving the Scriptures of the Old and New Testaments as the rule of faith and practice, trusting Jesus Christ as God manifest in the flesh, and believing in a God who is able to work miracles. Further, they did not deny the historic fact of any event recorded in either Old or New Testament. In reply to certain questions concerning matters of literary and historical investigation, on which differences of opinion exist not only among scholars throughout practically all Protestant Christendom but also among respected teachers in the Presbyterian churches of Great Britain, Canada and the United States, they felt that they as yet lacked sufficient light to come to positive conclusions. In behalf of the Presbytery of New York,

Henry Sloane Coffin,
Jesse F. Forbes.

Dr. J. H. Jowett's New \$50,000 Organ

The famous Doctor John Henry Jowett has been pastor of the famous Fifth Avenue Presbyterian Church for two years. Great throngs have waited upon the Englishman's ministry. In two years' time Doctor Jowett and his organist, Frank Seeley, became satisfied that the church organ had long outlived its usefulness. A few days ago the officers of that church asked the members for \$35,000 to buy a new organ. The response was electrical. When the money was all in, it was found there was \$50,000 for the project. Dr. Jowett and his organist are now working on a new church hymnal. While the organ is being installed, union services will be held with a nearby church.

It is gratifying to know that Doctor Jowett is gaining in weight, as well as in influence. He has gained seventeen pounds in two years, in spite of the fact that his physician in Birmingham, England, discouraged his acceptance of the Fifth Avenue pulpit on the ground that the change might have an ill effect on his health.

Dr. Cyrus Townsend Brady

Who has not heard of Dr. Cyrus Townsend Brady, the novelist? Perhaps he is not as well known as a clergyman in the Protestant Episcopal Church. It may be remembered that six years ago Canon XIX was adopted which was supposed to throw open the pulpits of the Protestant Episcopal Church to ministers of other churches under certain restrictions. It was considered to be a step towards liberality and church union, a triumph for the Broad Party. Dr. Cyrus Townsend Brady was the author and champion of that famous Canon. But Dr. Brady has now fallen upon evil times. He was rector of a fashionable Kansas

City (Mo.) parish. A few weeks ago he accepted a call to a parish in a suburb of New York City. Imagine the consternation of the Broad Church camp, when it was learned that Dr. Brady, author of a Broad Church Canon, has become a ritualist to the extent of introducing candlesticks upon the "altar" and wearing certain ecclesiastical millinery. Already one brother-clergyman has suggested through the columns of the daily press that Dr. Brady should get out of the Episcopal Church, the Church whose pulpit doors he tried to open six years ago. All the "Catholics" of that church abused him then; all the "Prots" ("Protestants") are abusing him now. And this is the church with whose representatives certain representatives of the Disciples of Christ had a recent conference on the subject of Christian union! O tempora! O mores!

While we are writing about the Catholic Ritualism of the Protestant Episcopal Church, here is an extract taken from The Living Church (Milwaukee) of date May 10, which gives most accurate report under the heading "Blessing of the Fields at Nashotah." The point of the extract, remember, is to show what sort of people are behind the so-called Change-of-Name campaign in the Episcopal Church:

BLESSING OF THE FIELDS AT NASHOTAH.

On Rogation Wednesday the ancient custom of the blessing of the fields was revived at Nashotah House. The entire faculty and student body, vested in cassocks and cottas, assembled in the chapel at 6 a. m. and formed in procession. At the head of the procession was the Dean, vested in a purple cope and attended by two cantors who assisted him in the singing of the Litany and the Psalms. Preceding them were the acolytes, the crucifer, and the thurifer. Following after the Dean came the faculty and students. The procession left the chapel and marched through the campus to the farm singing the Litany. Arriving at the farm, the Dean sang the collects and blessed the fields and the barns according to the ancient ceremonies. The blessing having taken place, the procession returned to the chapel singing Psalms 103 and 104 and the grand old hymn, "O God, our help in ages past." The Holy Eucharist was celebrated immediately after with a special intention for God's blessing upon the crops.

New Congregational Spirit at Seattle

Once upon a time "councils" of Congregational churches were wont to go very exhaustively into the theological soundness of candidates about to be installed as pastors. Behold, the old order is passing away at Seattle, Wash. Doctor Hugh Elmer Brown was recently installed as pastor of the Pilgrim Church, Seattle. The "letter missive" read as usual "to examine the candidate." Less than fifty years ago that meant to see if the prospective pastor had sound views on the Virgin Birth, the Trinity, the Atonement and other high matter of that character. But to-day in Seattle, it means degree of confidence in Christian character, admiration for the way, the spirit of saying things and doing things. The council at Seattle evidently left it to an orthodox congregation of conservative old New England to "sound" the brother about his orthodoxy four years ago. The Seattle brethren had little time and inclination to go through the doubtful and really sickening process. Dr. Brown had served the Pilgrims of Seattle for six months anyhow, and they felt they knew the man was "safe, sane and sound," and they let it go at that. Dr. Brown's "examination" consisted of the reading of an illuminating paper strikingly setting forth the relation of the minister and his church to the new social and industrial, as well as theological problems of the day. But the brethren at Seattle were not won by the paper so much as they were swallowed down whole by the man. This is the day of men, not papers. Here is the modern spirit that is possessing not only the Seattle Congregationalists, but all Christians everywhere.

Professor Charles A. Briggs III

For two weeks or more Professor Charles Augustus Briggs, senior professor of Union Theological Seminary, New York City, has been ill, but was somewhat improved later. Doctor Briggs is more than seventy years old, and the news caused some alarm. His illness came at a critical time, when an attempt is being made to restore harmonious relations between the Seminary and the General Assembly, which relations were disrupted following the celebrated heresy trial of Professor Briggs himself in the early '90s when this "heretic" went over to the Protestant Episcopal Church.

Will Women Be Presbyterian Ministers?

The General Assembly of the Presbyterian Church U. S. A. in 1912 declared against the ordination of women to the ministry. However, Chemung Presbytery in a recent meeting at Elmira, N. Y., voted to take care of Miss Rachel G. Brooks, a graduate of Elmira College. Miss Brooks has announced a desire to work as a Presbyterian minister in rural churches not able to support regular pastors. Wonder what will happen?

From Near and Far

Working in close cooperation with the government of Holland, the United States has obtained the consent of not only the twelve powers participating in the original conference, but from a majority of the other thirty-four large nations of the world, to the work of the international opium conference, which plans an agreement to bar the use of opium in all but medicinal preparations. The conference will reassemble at The Hague in June. The leaders in the conference in this country anticipate the repurchase by the British government of the \$60,000,000 worth of opium now held in Shanghai, because its sale is barred by the Chinese, and its return for consumption to India.

Mayor Blankenburg, of Philadelphia, has called upon every clergyman in that city to cooperate with the city authorities in pushing to successful completion the vice quarantine recently established over the city's tenderloin by the police. One of the chief necessities, the mayor pointed out, is to obtain reputable employment for the women who have been driven out of their unlawful habitats by the police order, and he urges the ministers especially to aid in meeting this situation. "The permanency of reform," the mayor says, "depends upon the solid support of Christians and other law-abiding organizations, and decent society must help in the work."

John Wanamaker, New York-Philadelphia merchant and once Postmaster General, is facing possible prosecution for alleged customs undervaluation, says a Washington dispatch. Agents of the Department of Justice are investigating. The results will be laid before a federal grand jury in Philadelphia. March 11 last Mr. Wanamaker settled with the Treasury Department for \$100,000. It was charged he undervalued several hundred thousand dollars' worth of imports.

No less than 360 Harvard students are definitely engaged weekly in regular social service, work, while the number of Yale is but ten smaller. Amherst and Dartmouth have been doing royal work of late also through their student deputations which go to the outlying towns for week-ends, make themselves agreeable to the boys and young men in natural ways on Saturday afternoon and evening, while on Sunday they make the definitely religious appeal.

The Southern Baptists in their annual convention, which has just met at St. Louis, had, as one of its chief topics for discussion, the centennial equipment fund for a memorial to Adoniran Judson, the first missionary who ever went abroad from America. The sum of \$1,250,000 is being raised. There is to be used for general equipment \$250,000, \$200,000 for publications and \$800,000 for schools of all kinds.

Some of the speakers at the national Y. M. C. A. convention at Cincinnati were: William Jennings Bryan, Secretary of State; Professor Walter Rauschenbusch, Dr. W. Douglas Mackenzie, Dr. John R. Mott, Dr. Robert E. Speer, Bishop William Anderson, Frank J. Sanders, H. B. F. Macfarland, Judge Seldon P. Spencer, Professor Jeremiah W. Jenks, Fletcher S. Brockman of Japan and L. Wilbur Messer.

The nations of the world are being urged to join the United States, Great Britain, Canada, Newfoundland and Australia and the municipality of Ghent in making the celebration of 100 years of peace among English-speaking peoples signalize a new era of international good will. The invitation was issued a few days ago by the international conferees now in this country arranging this celebration.

John D. Long, ex-Secretary of the Navy, has proposed that a statue of Jesus be erected on a mountain overlooking the Panama Canal. He said it would be a challenge to peace, whereas fortifications were a challenge to war. The suggestion was made at a banquet to the international committee arranging a celebration of the Anglo-American centenary of peace.

"Churches alone can successfully battle with the divorce evil," states Judge John Gibbons, of the Circuit Court at Chicago, in his annual report to the judges of the Supreme Court, made public recently.

Dr. Andrew D. White says that the worst governed city of Europe is better governed than the best governed city of America.

The number of cigarettes used in our country last year is stated to be 11,221,624,084, nearly 2,000,000,000 more than in 1911.

Hartford, Conn., has just closed a campaign in which over \$300,000 was raised for a Y. M. C. A. Building.

There are forty-seven big banks in Chicago and forty of them are controlled by Christian men.

A Pleasant and Profitable Hour Spent

By Evangelist man

The average stranger who visits The Moody Bible Institute of Chicago meets with a surprise. For some unexplainable reason he is looking for something small and finds something large. As he stands on the stairway in the Main Building and watches the hundreds of young men and women pass out of the lecture room, his general comment, is in substance, "We never saw it on this fashion."

When he begins to realize that something worth while is going on at the Institute, he instinctively desires to see the whole plant in operation. With some member of the faculty as his guide, he is glad to start on a tour of inspection.



D. L. MOODY, FOUNDER.

The first place generally shown is Mr. Moody's suite of rooms on the second floor. These are furnished just as they were when the founder of the Institute was living, except that now portraits of both Mr. Moody and his wife hang on the wall, with scenes at Northfield where they were buried. The table which Mr. Moody used stands in the center of the room, together with his couch and chairs.

From there the visitor passes through the halls on the second floor and notices the offices of the dean, Dr. James M. Gray, and the secretary of the faculty and director of the Extension Department. Next to them are the offices of the Evening and Correspondence Departments, and the Christian Workers' Magazine. On the same floor are seen the offices of the Business Manager and the Superintendent of Men.

Passing down to the first floor, he looks into the Library. In the adjoining room he discovers the Missionary Museum, with its miniature village of India, and its numerous curios, brought by old students who are now missionaries on foreign fields. He also becomes interested in the large relief map of Palestine, 8 x 12 feet, made by Rev. E. A. Marshall and his wife, out of Chicago daily papers, ground into pulp and moulded into shape by dexterous hands. The guide turns a button and small electric lights on the map blaze forth from "Dan" to "Beersheba." Another button is turned and other electric lights announce the capital cities of Jerusalem and Samaria. Still others show the location of Bethlehem, Nazareth and Capernaum, the cities of refuge, and the five cities of the Philistines, and he turns away feeling they have been burned into his memory forever.

As he passes out into the hall again, the visitor's attention is called to a large Missionary Tablet, on which are enrolled the names of all the old students who have gone to foreign Missionary fields; 627 have gone out to more than thirty foreign countries, four of them dying martyrs' deaths. Stopping to read some of the names, he begins to realize that streams of blessing are flowing out from the Institute, through its student body, to the uttermost parts of the Institute.

THE STUDENT BODY.

The last place on this main floor which he visits is the Lecture room. If he is so fortunate as to be present in the morning when a lecture is being given on Bible Doctrine or Synthetic Bible Study, or the whole student body is in the General Chorus, he has a treat of seeing between 450 and 500 young men and women crowded into a hall which only seats about 425 comfortably. Some of the students may be standing or seated on the broad window sills. The women are grouped in the center of the hall and the men on the right and left sides, according to the part they sing. Everyone is supposed to sing at the Institute, whether he can or not. If they can't sing, they certainly make a joyful noise.

One is impressed with the earnestness of the students. They are evidently there for a purpose. A number of foreign-born are noted. But there are no distinctions. Their one aim seems to be to know and preach Christ. He is recognized as Lord.

The central heating, lighting and power plant is next visited. Two large dynamos are making the light and power at much less cost than it could be bought from any Chicago Company. This plant supplies the heat and light for all the Institute buildings, and is therefore both convenient and economical.

In the basement, the steam Laundry is also of interest. Here all the bed and table linen and towels are mangled, for which no charge is made the students. The personal clothing of the students

is laundered at one-half the regular city prices, so that such a plant is a great saving to both the Institute itself and to its students.

Passing through a tunnel under the street called Institute Place, the stranger is brought into the new Men's Dormitory on the opposite side, wondering what next he is going to see. There on the ground floor he is shown the Gymnasium and Shower Baths for the men. But he finds the Gymnasium filled with chairs, and is told that it is used at present as a class room on account of the large attendance and limited accommodations.

He next visits the Kitchen. There he finds that everything is designed for convenience and economy. In the center are the large ranges. On one side are the roasting ovens and boiling kettles. Racks for dishes are conveniently located near sinks and a large dishwasher. Nothing is there for show but for economy of time and expense. In a small room adjoining is the bakery where hundreds of loaves of bread are baked daily, besides pies and puddings, as the occasion demands. In the rear are the Receiving and Store Rooms and refrigerators. Everything is bought at the lowest wholesale prices and carefully weighed and handled. Nothing is wasted.

There are only a few minutes left before the bells ring for dinner and they are spent in looking through the first floor of the New Women's building. This is much the best building of the Institute group. Seven stories high, it will accommodate 200 or more students.

The large reception hall is attractive and cheerful. One feels like resting for a little and glancing around. On one side are the offices of the Superintendent of Women, and her assistant. On the other side is the Massey Chapel. In this Chapel some of the classes are taught and the evening fellowship meetings of the women students are held.

As the bells ring announcing the dinner hour, we pass down stairs with the students into the spacious Dining Rooms. There

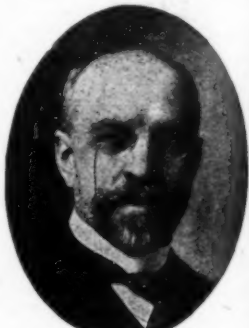
are two general sections, separated, but served from one common Kitchen. The men occupy one section, while the women occupy the other. After all are seated, a prayer of thanksgiving is sung, and as the song comes from that great company of zealous young people, one cannot help but join in a hearty "Amen." The students take their turns in waiting on the tables. There is a manifest evidence of the home-life, and the spirit of Christian fellowship.

ITS WORLD-WIDE WORK.

After visiting the Institute, one is more than ever interested in its Mission. It was founded by D. L. Moody in 1886 to train men and women in the knowledge of the English Bible, gospel music, personal evangelism and practical methods of Christian work. Since that time nearly 12,000 students have been enrolled in its Day, Evening and Correspondence departments. These have in turn become Bible teachers, evangelists, pastors, assistant pastors, home and foreign missionaries, rescue mission and Sunday-school workers, secretaries of Y. M. C. A. and Y. W. C. A. and teachers in Christian Colleges and Bible training schools. They are scattered over the world and can be found in over forty countries. Wherever they go they are true to the Bible as the infallible Word of God, and do their best to make its contents known. They preach Christ crucified and endeavor by all means to save some.

PRACTICAL TRAINING.

There is no training better for practical Christian work than that given at The Moody Bible Institute of Chicago. Not only do the students receive instruction in the English Bible and Gospel music and personal evangelism, but every day they are required to make use of this knowledge in practical work among men of all classes and conditions of life. They work in the Churches and Sunday-schools of the city. They visit jails, hospitals and rescue missions, and conduct helpful gospel meetings or do personal work. They call upon people of all classes in their homes or lodging houses, and cheer the sick and discouraged. On the streets of



JAMES M. GRAY, D.D., DEAN.



H. W. POPE,
SUPT. OF THE MEN.



CHARLOTTE A. CARY,
SUPT. OF THE WOMEN.

Moody Bible Institute of Chicago

elism H. Camp

Chicago every summer, from the Gospel wagons, or "soap-box" pulpits they sing and preach the gospel, in order to turn men from the paths of sin.

All this practical training gives them a knowledge of men and their needs. They learn to sympathize with the weak and help the fallen. They are better able to give the right message at the right time. Not a cold professionalism, but a wholesome ministry to the neglected classes, is characteristic of the former students of The Moody Bible Institute because of their training while there.



MEN'S DORMITORY,
152-154 INSTITUTE PL.

TUITION FREE.

All this training at the Institute is provided without cost to the men and women who enter as students. The

only financial responsibility which they incur is their room and board, amounting to the low cost of \$3.75 or \$4.00 a week, depending upon the room occupied, whether single or double. There is also a small fee of \$1.00 or so, a year, for the hospital, so that in case of sickness the students are properly cared for.

But it is at once asked: How is this great work maintained? The answer is by the free-will offerings of those who believe in the training of young men and women for Christian service, and whose hearts the Lord has touched, either with or without a direct appeal. The matter of the financial support is a subject of special prayer daily on the part of the faculty and students, and praise is given to God for the gifts of His faithful stewards. Last year nearly \$90,000.00 was sent in for the work by 2,565 different donors, and in amounts ranging mostly from \$1.00 to \$500. About one-half of these, or 1,251 people, gave in sums from \$1.00 to \$5.00.

Thus the important work of giving instruction to 1,659 students enrolled last year in the Day, Evening and Correspondence departments, was maintained, and who can comprehend what these men and women, as living forces for good, will do as they go everywhere preaching the gospel of Christ, and maintaining lives consistent with that glorious message of Grace.

"God bless the School that D. L. Moody founded,
Firm may she stand, by foes of truth surrounded;
Riches of grace bestowed may she never squander,
Keeping true to God and man her record over yonder!"

Interesting Facts Concerning The Moody Bible Institute of Chicago

FOUNDED BY D. L. MOODY IN 1886.

Institute legally incorporated February 12, 1887.
Original Corporate name—"The Chicago Evangelization Society."
Lectures on Bible Doctrine: Personal Evangelism and Practical Methods of Christian work first given in the Chicago Avenue (Moody's) Church.

First property purchased May 6th, 1889, and the Main Building dedicated September 26th, 1889.

Second property, with buildings, purchased June 6th, 1889, and used as a Women's Dormitory.

Enlargement of Main Building by addition of two (2) stories in 1892-1893.

Students' Aid Society for women organized in 1894.

Bible Institute Colportage Association incorporated in 1894.

Third property, with Buildings,



MEN'S BUILDING,
153-163 INSTITUTE PLACE.

purchased January 15th, 1895, and used as an Annex to Women's Department.

Extension Department instituted in 1897.

Union Bible Classes begun in Chicago 1897.

Corporate name changed to "The Moody Bible Institute of Chicago," March 21st, 1900, following Mr. Moody's death.

"The Institute Tie" — a monthly magazine and the official organ of the Institute, first published in September, 1900.

Correspondence Department instituted in 1901.

Evening Department organized in 1903.

Mission Course systematized and added to regular course in 1904.

Central Heating, Light and Power plant installed in the

summer of 1909.

New Men's Dormitory dedicated February 5, 1910.

Name of "The Institute Tie" changed to "The Christian Workers' Magazine," October, 1910.

New Women's Building dedicated June 5, 1911.

Steam Laundry installed January, 1912.

STUDENTS ENROLLED—DAY DEPARTMENT.

First enrolment of students in regular Day Course, 1889.

Enrolment in 1889, 45 men, 29 women 74

Enrolment in 1890, 162 men, 63 women 225

Enrolment in 1900, 248 men, 135 women 383

Enrolment in 1910, 315 men, 236 women 551

Enrolment in 1911, 366 men, 248 women 614

Enrolment in 1912, 392 men, 253 women 645

ENROLMENT IN ALL DEPARTMENTS

FROM 1889 TO APRIL 17TH, 1913.

Men Women Total

Educational Department ... 4260 2607 6876

Evening Department ... 1086 1083 2169

Correspondence Department 1149 845 1994

6504 4535 11039

EXTENSION DEPARTMENT (SEASON 1912-1913.)

Bible teachers and evangelists on field 6

Conferences held during season 10

Evangelistic meetings conducted 79

Sessions of Union Bible Class in Chicago ... 30

Departments of Institute 8

Members of Faculty 29

Number of regular instructors in Bible, Music, Missions, Practical Work, English and Italian 18

Special lecturers, giving one or more lectures during past year... 35

Students during 1912 represented: 39 different states, 13 foreign countries, 25 different denominations.

PRACTICAL WORK DONE BY FACULTY AND STUDENTS DURING 1912.

Open air meetings conducted 676

Mission meetings conducted .. 1,508

Factory meetings conducted.. 348

Children's meetings conducted 790

Sunday-school and Bible

classes taught 9,266

Other religious services conducted 3,970

Visits to lodging houses, hospitals and homes..... 13,124

Persons talked with..... 36,036

Persons professing conversion 4,308

Number of students who

have gone to Foreign Missions Fields in over 40 countries 628

Institute courses arranged for entire year.

New terms open in May, September and January.

The Institute has issued an attractive catalogue which will doubtless be sent on request.



D. L. MOODY'S ROOM.



PORTION OF THE DINING ROOM.

Looking Forward to Zurich

Foregleams of the International Sunday-school Convention, July 8-15, 1913

"The Whole World Through the Eyes of the Master"—such, according to Marion Lawrance, general secretary, will be the keynote of the coming convention at Zurich, Switzerland.

Directly above the platform, in the "Grand Saal" of the Tonhalle, will be suspended a globe nine feet in diameter. The wires that give it shape will be arranged in such a way as to represent the meridians and parallels, and the semi-transparent cover will bear the outline of the various continents of the world. Within, there will be a cluster of electric lights, and above a large electric cross in red, shedding its light directly upon the globe. The idea con-

admirably adapted and equipped for convention purposes.

A reception tendered to the delegates by the Zurich local committee, in the Tonhalle gardens, Tuesday afternoon, July 8, will be followed by the formal opening of the convention by a short service prepared by Dr. George W. Bailey, of Philadelphia, President of the World's Association, and printed in English, German, and French.

The morning sessions will be devoted largely to reports, addresses, business, etc.; the afternoons to conferences, and the evenings to inspirational and educational addresses. On Wednesday, Thursday, and Friday afternoons there will be simultaneous conferences in five

divisions—the German Sunday-school Session, the Elementary Conference, the Adult Department, the Secondary Department, and the World's Executive Committee. Friday afternoon, instead of the German session, there will be held the Swiss National Sunday-school Conference, and three geographical conferences, as follows: workers from Latin America, workers from Mohammedan lands, workers from the Orient. Tuesday afternoon, July 10, a reception will be tendered to the missionaries and other invited guests by Mr. and Mrs. E. K. Warren. Saturday afternoon will be given to recreation, and the local committee is arranging an attractive program.

"Convention Sunday" will open with a sunrise prayer meeting, and the regular services in the churches at nine o'clock, the usual hour, will follow. The Sunday-schools will use the order of service printed in German. Visiting delegates will speak in the churches as invited. Sunday afternoon a children's parade, with addresses at the Tonhalle, and a mass meeting, with the general topic, "Temperance and Good Citizenship." A notable service

of an hour will be held at the Grossmünster Cathedral, the church in which Ulric Zwingli, the great reformer, preached as pastor. In the evening, in addition to the meeting in the Tonhalle, there will be services in all the churches of the city, with two selected speakers in each church. Most of these arrangements for the Sunday services were made at the request of the local committee.

On Monday and Tuesday afternoons of the second week of the convention it is planned to have denominational conferences, in groups, to emphasize the two-fold aim of the World's Sunday-school Association, viz: "The Missionary Idea in the Home Sunday-school Field," and "The Sunday-school Idea in the Missionary Field." Also to discuss matters of lessons and literature in mission fields, and other similar items of interest.

The details of this great program are being worked out by a committee of which M. E. K. Warren of Three Oaks, Mich., is the chairman.

Speakers at the Convention.

Among those definitely promised for the World's Sunday-school Convention program are Dr. F. B. Meyer of England, who will probably have charge of the "Bible Hour" each day; Bishop J. H. Vin-



Tonhalle—Home of the World's Convention.

veyed by this symbol is to be the central thought of the program of the convention.

"The great impelling motive," declares Mr. Lawrance, "of the World's Sunday-school Association, and especially of the Program Committee, in the preparation for the Zurich Convention is not 'What can we get?' but 'How can we help?' Our brothers—black, red, yellow and brown, as well as white—have been kept in mind; for the strong, if they would remain strong, must bear the burdens of the weak. The general stimulus and uplift given to Sunday-school work should be felt in every missionary field, and those who cannot have all the advantages they would like should be given at least our encouragement and a helping hand. Almost every nation of the globe will be represented by delegates, and our greatest concern will be to consider what we can do to advance the Kingdom of our Lord and Master, Jesus Christ, through the teaching of His Word in Korea, China, Japan, India, Brazil, Bolivia, Mexico, the Congo, Egypt, Turkey, and all the rest of the countries of the globe, which together fly more than one hundred and fifty different flags. On the last night of the convention there will be a 'Congress of the Nations,' when all these flags will be massed upon the platform and prayers offered in all languages represented, in order that the last impression of the convention may be in keeping with its dominant note."

The program for the Zurich Convention will have for its general theme, "The Sunday-school and the Great Commission," and for eight days Sunday-school specialists from all parts of the world will give their thought to the consideration of the problems of "The Sunday-school Conquest of the World." With such a splendid array of talent, and such a stage setting as Switzerland affords, the possibilities of this convention may be imagined.

The convention sessions will be held in the stately Tonhalle, which the general secretary says is one of the finest buildings ever devoted to a convention of this kind. It will seat nearly 2,000 people, and is



A Twentieth Century Sunday-school Class.

cent of Chicago; Bishop Nuelson of Zurich; Bishop Hartzell of Africa; Rev. Dr. Floyd Tomkins of Philadelphia; Principal Garvie of Scotland; Dr. Cary Bonney of London; Sir Francis Belsey, who was knighted by King Edward, in recognition of his Sunday-school leadership; Dr. S. M. Zweimer of Arabia; Fred B. Smith of the Y. M. C. A.; Dr. and Mrs. W. F. Crafts; George T. B. Davis of the Pocket Testament League; Miss Anna Jarvis, founder of "Mothers' Day;" Dr. M. G. Brumbaugh, Supt. of Education, Philadelphia;



The Matterhorn, Switzerland.

Richard Burges of India; Rev. E. G. Tewksbury of China; Pastor Arnold Ruegg of Zurich; Pastor Zauleck of Bremen, one time Prussian Pastor to the Emperor; Mr. H. J. Heinz, Pittsburg; Mayor Robert Billiter of Zurich; Dr. George W. Bailey, President of the World's Association; Mr. E. K. Warren, Three Oaks, Mich.; Dr.

Robert E. Speer (expected); Dr. H. C. Tucker of Brazil; Rev. J. P. McNaughton of Turkey; Dr. Frank Johnson, editor of the London Chronicle; Dr. H. M. Hamill, Nashville, Tenn.; Frank L. Brown, Brooklyn, N. Y., and scores of officials and other Sunday-school specialists.

A choir of 300 voices, under the leadership of Prof. A. J. Bucker of Cincinnati, a native of Zurich, will be a feature of the convention. For the convention concert the Tonhalle Zurich Symphony Orchestra of 42 pieces, one of the finest in all Europe, and the best quintet of yodlers to be found in Switzerland, will contribute to the program.

The "Roll Call of Nations."

One of the strong features of the convention will be the Sunday-school Roll Call of Nations, with five minute responses from representatives of the following: The United States; Canada; Mexico; West Indies; various countries of South America; Australia; New Zealand, several countries of Africa, including Egypt and Algeria; England, Ireland, Scotland, Wales, Bulgaria; Italy; Russia; Sweden; France; Spain; Germany; Austria-Hungary; Bohemia; Denmark; Turkey; the Netherlands; Norway; the Philippines; Japan; Korea; China; Switzerland; Portugal; India; Iceland, and probably others.

The Tours to Zurich.

When Mr. Lawrance, the general secretary, told the local committee at Zurich, Switzerland, recently, that more than 800 delegates had already booked from the United States and Canada alone for the convention, they began to realize that it is to be a gathering of magnitude. Chairman Hartshorn of the Transportation Committee, 87 Broad Street, Boston, Mass., expects the "bookings" for Zurich, will soon total "four figures." Including the specially chartered S. S. Canopic, which will sail for the Mediterranean from Boston, with more than 400 passengers, the committee are booking accommodation on twelve great ocean liners in order to meet the extraordinary demands from all parts of the continent. The world-known tourist firm of Thomas Cook & Son, have the care of the details of the tours, and the ships are scheduled to sail from Boston, New York, Montreal and Philadelphia. Every state, province and territory in North America, except New Mexico and Utah, is represented in the list of those who have registered. Pennsylvania heads the list with 100 names, followed by Massachusetts, sixty-four; Illinois, seventy-two; Ontario, sixty-two; Ohio, sixty.

Two tours to the Holy Land, with limited parties, will sail a month ahead of the regular convention tourists and will join the Mediterranean travelers at Naples.

Five hundred delegates will attend the convention from the British Isles, and it is expected that all the nations of the continent of Europe except those in the "war zone," will have their full quota. Switzerland, Sweden, Spain, Denmark, and possibly others, have already reached their quota. Denmark, entitled to twenty-five, already has forty on the list who have paid the registration fee and want to be delegates. Germany is entitled to 125 delegates, and there will be no vacancies.

Tendencies in the Labor Movement

Leader Says Church Must Help Solve Problems

By Charles Stelzle

The growth of socialism in the United States, where one would think it had the least opportunity for development, is one of the most striking things in our economic and political history. The socialists are conducting more open-air meetings than are being held by all of the churches combined. Their literature far surpasses the literature of the church in its appeal to the man of the street. It is written in the language of the people. A prominent socialist of the middlewest recently told me that in his city—which was strongly socialistic and had elected a number of socialist candidates to public office—there were 300 men who were pledged to get up every Sunday morning at 5 o'clock for the purpose of placing socialist literature into the Sunday morning newspapers found upon the front porches of the people living in the districts for which they had become responsible. There are many socialist Sunday-schools in our American cities, a good many reading-rooms and several training schools for socialist agitators. There are probably twenty-five million socialists throughout the world, ten million of whom have cast their ballots for socialist candidates. There are about 1,000 socialist officeholders in the United States, and the movement is rapidly increasing.

But what is socialism? It is quite distinct from anarchy. The anarchist believes that the law is the source of all evil. Therefore, he would eradicate the law. The socialist, on the other hand, would apply the law to society in all of its ramifications. Neither is it "communism." The communist believes in having everything

owned by the community. Following is a definition of socialism which is acceptable to most socialists: "The ownership by the people of all the means of production, of distribution and exchange, democratically administered."

The labor problem resolves itself into a question of the equitable distribution of the product of industry. The American workingman is the most highly skilled workingman in the world. He is the most highly-paid workingman in the world. But compared with what he produces, he is probably the poorest-paid workingman in the world. It is not a question as to whether the workingman is receiving higher wages than he received fifty years ago. It is a question as to whether he is receiving a just share of the common product of capital and labor. The average workingman is not concerned about the general dividing up of all wealth, but he does insist that he shall be given a square deal. He does not want charity; he wants work and he wants justice. In this he is to be commended. There are some people who are tremendously disturbed about the growth of socialism, and they are bending every energy to exterminate it, but socialism cannot be snuffed out, or bluffed out, or laughed out. The only way to abolish socialism is to abolish the conditions which have given rise to socialism. In the end there will be not one answer to the social question, but many. But all will be religious, for the social problem is at heart a religious problem. Therefore, the church will have an important part in its solution.

Changing India

Western Christianity's Duty and Opportunity in the Present Crisis

By George W. Brown, Ph. D.

To many India is a country where changes are unknown—a fossilized land. This is a great mistake. Perhaps no country, east or west, is making more progress at the present moment than India. Under British rule there is nothing startling or sensational, and no great advertising or blowing of horns being done, but the growth and change are going on nevertheless.

In the first place one may mention, as most striking of all, the famine relief measures. No country in the world has suffered from famines so often or so severely as India. The prayers of the Vedas, thousands of years old, ask over and over again for two things—sons and food. Sons were needed to carry on the religious rites of the people, to keep the ancestors out of hell, where they would go if the sacrifice were discontinued. Food was the pressing need for the present life. The Indians wrote no history themselves, and the ancient monuments and archeological remains give little information about famines. But since the more modern period when people of other lands and other faiths began to write of India, the mention of famine comes over and over again. Some of them were very severe, and untold thousands perished. It was not until the famine of 1868-9 that the British government assumed responsibility for the

the number who are reading in the schools is greater than ever before, and the percentage of literacy is constantly on the increase. The government is constantly improving and extending its school system, the one great hindrance being the lack of properly qualified teachers. Missions are constantly expanding their work. As an illustration of the desire of the people for education, it may be mentioned that there is no mission station in our mission, and perhaps in any other mission, where the people of the villages are not imploring for schools. We can open far more schools than we can provide with teachers.

Politically, too, there is a great change. India used to be a land governed by autocrats, no one else had any rights or privileges. People took no interest in affairs of state. They knew nothing of government matters. A change of government simply meant a change of tax-gatherers, and the new taxes might be more or less than the old. Today hundreds of thousands read the papers, and politics and economics are studied in all the higher schools and colleges. A campaign has been carried on for years for the gradual revolution of power to the Indian, and this has met with great success. The supreme council of the land, that of the Viceroy, has a number of

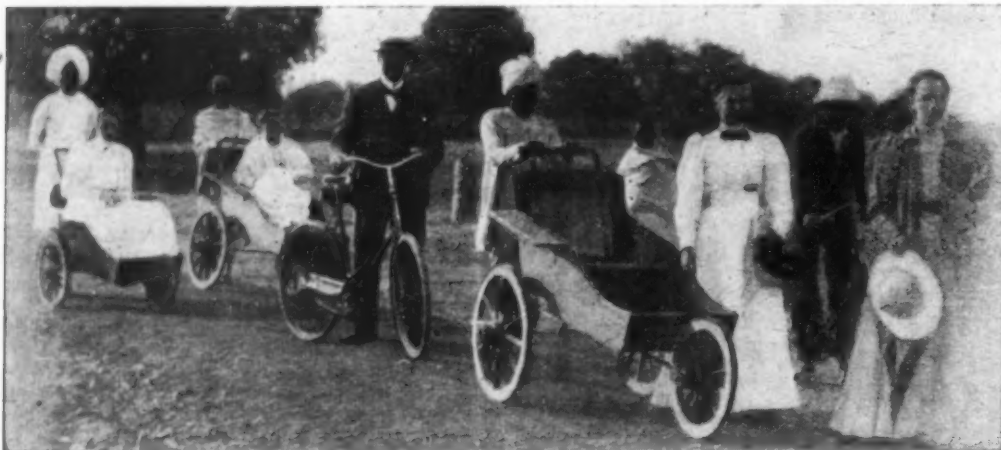
Indian representatives, chosen by Indians, who have no hesitancy in criticizing the government and its policies. The power of the Indian is growing daily, and he is learning more and more of the art of governing. As intelligence rises, the circle of those wielding authority increases, and the recent extension of power is a real revolution. There has been little noise about it, but the change is one destined to change immensely the future of the country.

With the growth of education and the general increase of knowledge, the religious situation is also changing. It is no more possible to believe in the old gods. The ignorant villager or the untaught woman may believe as people believed of old, but the person of education can no longer do so. Indian Chauvinism is as strong as that of any other land. The ancient social system and the ancient deities and religions are most dear to the Indian. Since the old cannot be accepted in its entirety, it is necessary to alter it in some way. Reforming sects are arising, and they read into the myths and practices of old a thousand things which were never there. Foreign religions are sternly fought against, not so much because of their religions as because of their social consequences. These things make the task of the missionary easier in some ways and harder in others. But one thing it certainly does render imperative. The West must realize that in its present state of change, India needs the message of Christ more than ever, and that if this great land, soon to take its place in the British Empire practically on the same footing as South Africa and Canada, does not receive the gospel it will become either Mohammedan or Theosophist, and hinder greatly the progress of the kingdom of Christ. The fact that the Indian is one of the few races which has ever had a real religious creative instinct makes the matter all the more imperative. The West must rise to its responsibility.

Jubbulpore.

The sick need one to make them whole, the wandered one to guide them, the blind one to lead them, the thirsty the living fountain whereof they that partake shall thirst no more; the dead are in need of life, the sheep of the shepherd, and the children of the teacher; but all mankind needs Jesus.—Clement of Alexandria.

There are many with whom I can talk about religion; but alas! I find few with whom I can talk religion itself; but, blessed be the Lord, there are some that love to feed on the kernel rather than the shell.—David Brainerd.



Group of Missionaries in India Starting on Tour.

saving of life in famines. Until man can control the rainfall, famine and short crops are bound to recur. But much may be done to mitigate the effects of a bad season when the crops fail. And this is being done.

The government relief system is now so far perfected that the scarcities which have occurred in the last few years have resulted in comparatively very little suffering, even though large areas have been affected. This year there is a small famine in Ahmednagar and its vicinity, but abundant relief measures have been taken, and there will be little or no loss of life. This is one of the greatest of the changes in India.

But another most important change is that of the intelligence and education of the people. For centuries all the learning in the land was in the hands of the Brahmins and those to whom they chose to impart it—and these would be but a very few of the wealthier and higher classes. The great mass of people was wholly uneducated. A most cunningly devised theology, including a rigid caste system, was devised to keep people in ignorance and subjection. They were taught that it was the decree of fate that they should occupy their position, and that an effort to change it would be a sin against the will of the gods. For thousands of years this doctrine was beat into people. They became the most impassive people on earth, and had no conception of doing anything for their own advancement. Now times have changed. The new civilization and the ideas it has brought are making the people rouse up as never before to gain education and position. The constant complaint of the lordly Brahmin is that he is not respected as he was formerly. He cannot go to the laborer and demand what he wants, knowing that his curse can extort anything from the most unwilling. His curse is losing its force, and he himself has to work the same as other mortals. This quiet revolution is most profound, and is vitally affecting the whole social system and civilization of the country. On a large piece of work, one may today find Brahmin coolies glad to secure work alongside of the despised outcast at the same meager rate of pay which the latter receives. On the other hand, the lower classes are learning the value of education. Not that all of them desire it. Yet

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MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Some Contributing Causes to Our High Divorce Rate

There is no need that I should enumerate here the bad eminence of our country in the world's divorce records. It is revealed in the Census Bulletin, issued in 1908, dealing with marriage and divorce for a period of twenty years, and has been commented on freely, both in the secular and religious press; many of the writers have used these statistics as a background for dark pictures of the decadence of family life among us.

While realizing and deploring the rapid increase of divorce in our nation, yet I would submit that there is more than one side to this question. Being an incorrigible optimist, I am not willing to grant that American men and women are deliberately lowering their ideals of marriage and family life—so I would present here a few contributing causes, not immoral in their tendencies, to our high divorce rate.

Our Conflicting Medley of State Laws.

We must remember that our government is made up of sovereign states, each with the power of making its own laws; and when we bear in mind that their divorce-laws range all the way from those of South Carolina, which permit no divorce, to as high as twenty-three legal causes in other states, and that their marriage laws are so lax that in three-fourths of our states, it requires but an application at the license window to secure permission to marry, we cannot doubt that they offer unusual facilities for hasty, ill-judged and fraudulent marriages, and easy divorces. All of this points plainly to a need for uniform marriage and divorce laws in all of the states.

The many agencies at work to secure this end are signs of hope in the situation. For twenty-one years there has been a Commission on Uniform State Laws, composed of commissioners appointed by the governors of the various states, and it has devoted much time to the study of our marriage and divorce legislation. It holds its meetings just before the annual convention of the National American Bar Association; at a recent meeting, when there were representatives from forty-five states, three territories, the District of Columbia, Porto Rico, and the Philippine Islands, a Uniform Marriage and Marriage License Act was perfected, and was recommended as a model to all state legislatures for their adoption.

But we know that states are jealous of their rights, and are slow to make changes in their laws—especially at the suggestion of outside sources; so the tendency now seems to be to ask Congress for a uniform federal law on marriage and divorce, based on an amendment to our national constitution. It used to be considered as difficult to amend the federal constitution as to change Holy Writ, but when we remember that two such amendments have passed recently, we must realize that feeling is rapidly growing less. Besides this national body, there are commissions on marriage and divorce in many of the states, and they seem to be regarding uniform legislation on the subject favorably. In many of our social organizations, both of men and of women, the question is being sanely and intelligently studied—all of these are signs of hope.

The Task a Difficult One.

But the passing of a federal law for uniform marriage and divorce is bound to be a stupendous undertaking. Such a law would almost certainly make a plurality of wives even more difficult than it is today, and would therefore have the solid opposition of the Mormons—and such a compact organization as theirs is to be reckoned with as a political factor. When we remember that the President of the Mormon Church was fined three hundred dollars in Salt Lake City in 1906, on the birth of his forty-fifth child by his fifth wife, we are obliged to recognize that polygamy still is practiced among the Latter Day Saints.

A uniform divorce law would almost certainly meet with the opposition of the Catholics—for they maintain that marriage is a sacrament, and therefore indissoluble. In fact, the framing of a uniform marriage and divorce law in our country, with its multiplicity of races and varying points of view, is bound to be a tedious and tremendous task.

An Unfair Comparison.

We are told repeatedly that in one year all Europe granted only about two-thirds as many divorces as the United States. In weighing this statement, we must take into account the different standards of married life prevailing here and in much of Continental Europe. Here infidelity to the marriage bond is not ordinarily overlooked or condoned—it generally leads to divorce. Mar-

riage in many European countries is largely artificial and a matter of arrangement—especially among the higher classes—in which the feelings of the contracting parties play but little part. Under such conditions, infidelity, especially on the part of the husband, does not lead to divorce. How much of their literature is based on the illicit loves of the husband or wife, with the sympathy of the reader enlisted with the lawless lovers! In the series of studies on Social Christianity, edited by Josiah Strong, this statement is made about Italy, where there is no divorce:

"A Scotch missionary and the agnostic editor of an Italian magazine alike told the writer that Italy must permit divorce, if she hoped to preserve the sanctity of the home." Looked at from this novel point of view, divorce may be symptomatic of a higher ideal of the marriage state, and our high divorce rate as compared with that of Europe is not altogether to our discredit!

The Single Standard for Men and Women.

The increasing acceptance of the single standard in morals for men and women in our country undoubtedly prevents some marriages and causes more divorces. Time was, even in Anglo-Saxon lands, when the wife bore the unfaithfulness of the husband as part of the burden which went with the general idea of the subjection of women. Along with this might be placed the growing intelligence about the fatal and far-reaching effects of the diseases of sex. As new publicity is being given to the widespread ravages of the two diseases that accompany prostitution, and how they may be communicated by guilty husbands to innocent wives and children, intelligent young women are refusing to take the risks of marriage. The recent production in New York City of *Damaged Goods*, the remarkable play of Eugene Brieux, whose sole theme is the havoc wrought by one of these diseases in a family, and the profound impression it created, is an indication of how the public conscience is being roused on this vital topic.

The general interest in eugenics and the passing of legislation requiring a medical certificate by applicants for marriage, all have a bearing on new and nobler ideals of family life. And yet, these ideals have been undoubted factors in the decrease in marriage and increase in divorce.

Women in Industrial Life.

The entrance of women into industrial life and their consequent financial independence has also had its bearing on the marriage question. In days past marriage was the one career opened to women; if they failed of that, they sank into a position of dependence on their male relatives, unless they belonged to the rare class of those who had inherited wealth. Now marriage is a matter of choice, rather than of necessity, with many women—and who shall deny that, on the whole, this has lifted it into a higher realm?

In conclusion then, the marriage and divorce problem is a complicated one, with many contributing causes, some hopeful, some discouraging. It seems to be a part of this era of social upheaval and readjustment in which we live. The whole situation, with its new industrialism, its new ideals for equal rights and duties for men and women, for rich and poor, with many other things that are in the hearts of all earnest students of sociology, are profoundly affecting the home, as well as the state, and all society. And, as usual, the United States, with its atmosphere of freedom and its cosmopolitan population, is the experiment station of the world in which many of these new ideas are tried—some to go into deserved oblivion, others to pass triumphantly into the permanent standards of a new and better age. I. W. H.

A Mother's Hope

One day is as a thousand years—
My child, whose tired little moan
Ceased yesterday, and left me tears,
Grows great and shining by God's throne.

He serves the Lord in that wide place,
And sings his part in heaven's song;
Flies tireless through the domes of space—
God's message bearer, fleet and strong.

Yet he will always look for me,
And will not think how long I stay;
Before God's sight Time cannot be—
A thousand years is as one day.

—Mrs. Otis Moore.

Disciples Table Talk

Another \$20,000 for William Woods.

Sisera Threlkeld, of Fulton, Mo., has just made another annuity gift of \$20,000 to William Woods College, Fulton, Mo. During the life of Mr. Threlkeld and wife, they are to receive annuity of \$1,200. Under his offer Dr. Woods will double this fund and the \$40,000 will create what will be known as the Threlkeld Trust Fund, which will be carefully guarded as a special trust fund and is also guaranteed by Dr. Woods. The creator of the funds is one of Callaway's best known citizens, who has passed the three score and ten mark, but is strong in mind and body and big of heart. He is very active for one of his years and has been a worker as a farmer and stockman and also in business in town. He rides horseback to and from his farms almost every day. Mr. Threlkeld is an elder in the church at Fulton, and the president of the official board of the church. This gift follows the one of a few months ago when Mrs. E. L. Edwards gave all of her property, amounting to \$19,200 to the college to create the Edwards Trust Fund, which was doubled by Dr. Woods, making it \$38,400. The endowment fund also received \$10,000 from the estate of Mr. Lowry of Columbia a short time ago, and in the last few months, Miss Lowry of Columbia died and left the college \$500 in her will and had previously given it her bond for \$2,500 payable at her death. It is hoped that these gifts with others which will be made will soon put William Woods College in a position to become what it is intended by Dr. Woods, the board of directors and all connected with it that it shall be—the leading college for girls in the State and in the West.

Concerning the Bondurant Lectureship.

Stephen E. Fisher, University Place Church, Champaign-Urbana, Ill., writing of the Bondurant Lectureship Series recently delivered at the University of Illinois by Dr. J. H. Garrison, has this to say: "The series of lectures was entitled 'The Place of Religion in the Life of Man.' The lecture titles were respectively: 'The Place of Religion in the Life of Man,' 'The Place of Christ in Religion,' 'The Place of the Bible in Christianity,' 'The Place of the Church in Christ's Plan,' 'The Place and Progress of the Kingdom of God.' Our interest had been roused to high pitch by the announcement of this most suggestive series; the task outlined by our lecturer proposed boldly to deal with problems whose discussion turned upon the most profoundly important factors of religious life, factors subjected to an exceedingly critical, but usually sincere scrutiny in a State University community. Dr. Garrison was in every way equal to the task. As these deeply significant themes were unfolded the consciousness grew that herein, marshalled in logical sequence, lie the vital things of God and life; as we stood face to face with these bold and simple promontories of truth—Religion, Christ, The Bible, The Church, The Kingdom—we knew we were facing the supreme verities of life. In every way the lectures were the ripe expression of wide experience and purposeful observation; they presented helpful interpretations of many of the delicate phases of modern thought as related to the vital elements of our religion, always constructive, and both scientific and Biblical. The 'Old Truths' were restated in modern phrasing, and with conviction and power."

Substantial Work at First, Bloomington, Ill.

Says Edgar D. Jones, of the recent campaign at First Church, Bloomington: "We have recently been led in a most delightful and profitable two and one-half weeks of decision services by Peter Ainslie of Baltimore, Md. We were expecting to be greatly refreshed by the preaching of this strong preacher and gracious Christian leader, and we were not disappointed. Dr. Ainslie built us up spiritually and made us to hunger

and thirst after righteousness, and we shall long remember his ministry with us. I do not know at this writing the exact number of additions to the church but there were between forty and fifty, who united with us—very many by confession of faith. Besides Dr. Ainslie's sermons in the First Church he greatly pleased the entire community by addresses at the Illinois Wesleyan University, Normal University, Y. M. C. A., the city Ministerial Association, the Central Illinois Ministerial Institute and other gatherings. Sometimes he preached two sermons at an evening service, the first one at 7 o'clock and the second at 8 o'clock. At the same time Dr. Ainslie was with us we were in the midst of a campaign in the church school led by Miss Eva Lemert, of Kansas City. Miss Lemert came two weeks before Brother Ainslie's meetings and is still with us and will remain until June 1. Her work with us has been and is, extraordinary. In the matter of our attendance our gain has been very large. We have had an average of nearly eight hundred for seven weeks. Our school has been completely graded and the departmental standard introduced. When the organization is completed we will have 100 officers and teachers, and our graded training school with the pastor as educational director is now in full force. Miss Lemert's work is not only greatly blessing us but it too has been a community service. We are throwing open our weekly institutes and graded training school for the teachers and officers of other schools in the city and our friends in other churches have shown great enthusiasm and splendid interest in the work. I had heard a great deal about Miss Lemert's work and nothing but praise of it but now that I have been in the midst of it for two months I can say that her leadership surpasses in profit and delights even my highest expectations. The problem of remodeling our church and enlarging to take care of a rapidly growing school is pressing us hard and already our board has the matter under serious consideration. Dr. Chas. P. Hanson, our new superintendent, has been a host in himself in co-operating with Miss Lemert and our church as a whole has been full of beauty and inspiration."

J. M. Rudy Discusses "Initiative."

At a meeting of the Progressive party at Quincy, Ill., May 6, the principal feature was an address by J. M. Rudy, pastor of the First Church in that city. Mr. Rudy discussed the Initiative and Referendum. In his speech Mr. Rudy referred to the good work of Gov. Dunne in connection with the referendum, and pointed out that 900,000 voters in this state had declared in favor of the measure. The bill has just been introduced in the state legislature and the speaker urged the Progressives to stand by the patriotic, progressive Democratic governor.

A Unity Move at Buena Park, Calif.

Bruce Brown writing concerning his recent successful meeting at Buena Park, Calif., tells of a recent move in that community that looks toward church unity. "Buena Park," he states, "is surrounded by a circle of large towns and all the denominations are represented by members who hold their membership in the big churches of these towns. There developed a spirit in the meeting of continuing the co-operation in worship and service. The members of the denominations met separately and selected delegates to a council. If the plan is accepted by the Congregational Church, and it seems assured that it will be, this council will be made a permanent institution. There will be no formal church organized, but these groups will co-ordinate like classes in a Sunday-school and missionary offerings will be sent where each donor designates. This plan has enlisted a very deep interest

in the community and if carried out ought to be a step toward the larger ideal of a perfect unity."

Preacher Attacks "Revival Machinery."

In a meeting being held at Jackson, Miss., E. T. Edmonds, pastor, who is doing the preaching, has taken a pronounced stand for quiet, spiritual, helpful evangelistic services, and against too much "revival machinery." Mr. Edmonds believes that much that goes under the name of revival methods is hardly anything less than hypnotism. The very type of music used lends itself to the hypnotic movement. The "still small voice" of Elijah's vision is Jehovah's rebuke of everything that trusts in storm and tempest to bring men to God. The church building at Jackson has recently been remodeled, and lends itself to very efficient work, in addition to being an attractive structure.

G. W. Wise Relates Crime and Missions.

In a sermon on "American Crime and American Missions," G. W. Wise, pastor at Lincoln, Ill., gave statistics to show that the large per cent of evil doers come from the second generation of the foreign population, and declared that if we would save ourselves from being overwhelmed with crime in the United States we must sow Christian truth broadly in foreign lands. Mr. Wise gives the birthplace of the parentage of the criminals of the United States as follows: Canada, 4,288; England, 5,997; Scotland, 1,996; Ireland, 29,184; France, 1,036; Germany, 9,987; Italy, 1,208; Mexico, 1,483; Norway, 487; Poland, 339; Russia, 382; Sweden, 775. The speaker quoted Prof. Falkner as saying that the foreign born does not furnish more in proportion of the criminals of the United States than the American born; but that the second generation of those born of foreign parentage furnishes much more than their proportionate share. He says that the American born who has 747 persons of each million in prison, while the second generation of foreign parentage has 1,345 of each million in prison.

Congratulations to E. T. Williams.

Judge Charles P. Kane, chairman of the missionary committee of First Church, Springfield, Ill., and F. W. Burnham, pastor, forwarded a message of congratulations in behalf of the congregation to Edward T. Williams, formerly pastor of First Church, who has been designated by President Wilson to carry the official recognition by the

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president of the new Chinese republic. Mr. Williams is secretary of the Chinese legation, and will deliver the message to the Chinese government officials at Peking.

New Church Building at Kansas City.

The new Wabash Ave. church in Kansas City, Mo., recently started, will be unique in church construction. The front of the church will show two flights of stone steps leading up ten feet to a concrete floored terrace, 80 by 25 feet. The terrace will be set with ornamental lights and in the warm months may be used for outdoor services. Behind it will be the church proper. The main auditorium will seat six hundred persons. The Sunday-school room will be in the basement. The church will be built of red brick faced with white Carthage stone. The total cost will be approximately \$50,000. The church will be finished by October 1.

Stephen E. Fisher is nearing the end of his tenth year as pastor at the University Church, Champaign, Ill. During these ten years he has held three meetings for the church, all of them with excellent results. The membership has grown from 150 to almost 1,000 souls during this period. Mr. Fisher reports that Mr. Frank Stipp and Miss Mildred Seyster have been student assistants to the pastor during the past year. These workers are provided by the Illinois Christian Missionary Society. Miss Seyster is rounding out three years of this important service. Both Mr. Stipp and Miss Seyster are graduating this year. Miss Seyster will return for graduate work next year; her achievements in scholarship have won for her one of the prized scholarships. Mr. Stipp will attend one of our church colleges and fit himself for the mission field.

Concerning the Bohemian work started in Cleveland, Ohio, it is learned from F. D. Butchart, minister there, that the old property has been sold and a new location purchased. A call has been sent out for the payment of first installment of pledges for this work. Mr. Butchart says that they expect to have the work well along by the Toronto Convention. He further states that he has baptized 29 young people during March and April, a number of promising Bohemian young people among them.

Among the speakers on the program of the Texas Convention, held in San Angelo, May 12-15, were the following: W. A. Bogges, State Bible School Superintendent; R. M. Hopkins, National Superintendent; Frank T. Jewett, of the Bible Chair, Austin; J. O. Shelburne; H. J. Derthick; Cephas Shelburne, editor Christian Courier; L. D. Anderson; Claude E. Hill; Sterling P. Strong. Dr. F. D. Kershner was president of the convention.

O. P. Spiegel, writing to the A. C. M. S. offices from Montgomery, Alabama, says: "Our prospects are brightening. This work would not be possible but for the aid given us by the American Christian Missionary Society." In addition to his regular work Mr. Spiegel is preaching at the County Poor Farm and in a large factory in the city.

President J. L. Garvin, of William Woods College, delivered the baccalaureate sermon to the graduating class of the Wellsville, Mo. High School on May 9. Mr. Garvin on the same day also addressed the Men's Bible League at the Baptist church of Wellsville, his theme being "The Benefits to the Church of an Aroused Manhood."

G. L. Lobdell, new pastor at Stockton, Cal., reports that he is happy in his new field. Mr. Lobdell has already to his credit a good meeting, unsensational in character, but of spiritual tone. During the services thirty-two united with the church, twelve by confession and baptism. April has given a total of thirty-seven additions.

Joseph W. Keevil, Superintendent of City Missions in New York City, in his April report, states that the most encouraging fact about the Flat Bush work for the past month is that they have closed the contract for

their new church building. The work there is in splendid condition and the outlook encouraging for a successful work.

At a Christian Endeavor Rally, held at First Church, Beaumont, Texas, J. B. Gonzales preached the rally sermon, taking as his theme, "World Wide Endeavor, or Around the World with Father Endeavor Clark." The Sunday-school at Beaumont has reached high water mark for the last twelve months. A. E. Jewell ministers to this field.

Allen Wilson and Tuttle, who have just closed a meeting at First Church, Paducah, are now serving the church at Murray, Ky., but will soon return to Paducah to conduct a meeting at the Tenth Street Church. Mr. Wilson is to leave the evangelistic field September 1, to become pastor at Valdosta, Ga.

Paris, Ill., is preparing for a union evangelistic campaign for the fall. Hart and McGann, of Fairbury, Ill., will be in charge. The meetings will be conducted in a tabernacle. Seating accommodations will be provided for 3,500 to 4,000 people. H. H. Peters is one of the leaders in this forward movement.

M. M. Moss, writing of the work in Vancouver, B. C., states that the Bible-school attendance, averaging 104, is by far the largest in the history of the British Columbia work. This was the first month the average ran over 100. The church at Vancouver has 99 members enrolled.

F. B. Thomas, 210 Hazel Street, Danville, Ill., reports that he is booking meetings for next fall and winter. Mr. Thomas' work, during the past year in seven meetings, resulted in 500 additions to the churches which he served. Substantial work and reasonable terms are guaranteed.

M. C. Hutchinson, pastor at Burlington, Ia., is receiving frequent inquiries concerning the morning combined service which has proved so successful in that field. He has received an invitation to give an hour to its discussion at the National Convention, which meets at Toronto.

J. E. Wilkinson, a student from Cotner University, employed with the Edmonton (Alberta) Journal, speaks at the evening services for the church at that point. Meetings are held in a rented building, there being a membership of only forty at Edmonton.

At Newark, N. J., Louis Patmont, the minister, left for Russia April 8. On April 10 a fire destroyed the whole interior of the building. A store has been secured in which services are being held. It is hoped that very soon the church may be able to rebuild.

The state convention of North Dakota will be held in Fargo, June 19-22. F. B. Sapp, General Promoter of State Missions for North Dakota, writes that the basement, which will be used for a time, will be completed by that date.

W. G. Walker, minister at New Albany, Ind., has been elected president of the Civic League of New Albany and Floyd County. Mr. Walker reports that "a splendid mother made confession at the Mothers' service May 11."

I. N. McCash urges all churches that failed to take the home missionary offering the first Lord's Day in May, to take it at a later date. Supplies will be furnished from the office of the A. C. M. S., Cincinnati, Ohio.

The convention of Sixth District, Indiana, will be held at Princeton, May 22-23. This district includes Perry, Dubois, Spencer, Warrick, Pike, Gibson, Posey and Vanderburg counties.

C. E. Rash, pastor at Lyons, Kans., is embarking for a four months' trip through the Holy Land and Europe. He will be accompanied by George E. Lyon, who formerly ministered at Lyons.

Youngstown, O., church has purchased two lots and are planning a new church home and

pastor's residence. The old church building is proving inadequate to the needs of the work.

The church at Macomb, Ill., is putting a strong ball team into the field, with the hope of winning the pennant from the other members of the church league of Macomb.

Howett Street Church, Peoria, is making rapid progress toward their ideal of a new

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building. The Sunday-school, which now has an attendance of about 300, crowds the present building.

O. J. Gist, who recently resigned at Corvallis, Mont., has yielded to the earnest request of the congregation there and will continue the work.

This office knows a strong lawyer and active church and Sunday-school man who will probably locate in Northern Illinois, if he can find a suitable field.

Lewistown, Mont., is looking for a good man to "work a growing point from \$1,200 to \$1,500," according to Leland W. Porter, at Helena, Mont.

On May 10, First Church, Paducah, W. A. Fite, minister, raised \$8,000 in notes, payable in five semi-annual installments, to care for the church debt.

S. W. Nay, minister at Gary, Ind., reports 91 additions to the church during the past year, 16 of these being by confession and baptism.

Sixth District, Missouri, held its convention this year at Macon. W. A. Shullenberger and Mrs. Q. T. Hall were convention chairmen.

The Russian Mission Church, New York City, has planned to hold open air meetings on Sunday and Wednesday evenings of each week.

The congregation at Woodland, Kan., is meeting in the opera house until the rebuilding of the church edifice is completed.

First Church, Fowler, Kan., reports a home missionary offering more than seven times larger than that of last year.

The church at Dixon, Ill., recently observed its semi-annual fellowship meeting.

First Church, Davenport, Iowa, is spending \$21,000 in remodeling its building.

Rock Falls, Ill., dedicated its new building May 18.

EVANGELISTIC MEETINGS.

Champaign-Urbana, Stephen E. Fisher, pastor, preaching; 80; closed.

Stockton, Calif., G. L. Lobdell, pastor, preaching; 32; closed.

Paducah, Ky., W. A. Fite, minister; Wilson and Tuttle, evangelists; 66; closed.

Murray, Ky., J. S. Hawkins, pastor; Allen Wilson and Tuttle, evangelists.

Grand Rapids, Mich., Wm. V. Nelson, minister, preaching; closed.

Buena Park, Calif., Bruce Brown, evangelist; closed.

Jackson, Miss., E. T. Edmonds, minister, preaching.

Nashville, Tenn., Seventeenth Street, L. B. Jones, evangelist.

Jackson, Tenn., E. S. Baker, pastor; E. H. Koch, evangelist.

Mt. Vernon, Ill., Brown and Daugherty, evangelists; 83; closed.

Gainesville, Tex., Ernest C. Mobley, pastor; Minges Company, evangelists; 137; continuing.

Trimble, O., Rochester Irwin, evangelist; 100; closed.

Homestead, Pa., C. H. Hulme, pastor; Fife Bros., evangelists.

Los Angeles, Calif., Naomi Ave., Otho Wilkinson, pastor; C. R. L. Vawter, evangelist; 119; continuing.

Birdseye, Ind., A. W. Crabb, evangelist; 83; closed.

Auburn, Ill., J. E. Stout, evangelist; 29; closed.

Sheridan, Wyo., F. A. Bash, pastor, preaching; 8; continuing.

Oswego, Kan., Hamilton and Stewart, evangelists; 134; continuing.

Pomona, Calif., C. R. Hudson, pastor; R. W. Abberley, evangelist; 90; closed.

Lincoln, Neb., Union, C. R. Scoville, evangelist; 1,726; closed.

CALLS.

George T. Smith, Sidney, Ill. Has begun work.

J. H. Whistler, San Bernardino, Calif., to Bisbee, Ariz. No decisions.

J. B. Gonzales, Port Arthur, Tex., to St. Louis, Mo.

Leland W. Porter, Helena, to Lewistown, Mont. Declines.

A. I. Martin, Eldora, Ia.

E. E. Coulter, Fossil, Ore.

M. L. Anthony to Stillwell, Okla.

RESIGNATIONS.

J. W. Yantis, North Manchester, Ind.

R. A. Staley, Helix, Ore.

W. L. Thompson, Effingham, Ill.

ADDITIONS TO CHURCHES.

New Albany, Ind., Central, 4.

Helena, Mont., 8.

Disciples Rally

International Christian Endeavor Convention, Los Angeles, Cal.

The following is the program of the rally to be held Thursday afternoon, July 9, at 2:30 o'clock, at First Christian Church, 11th and Hope Streets.

Chairman of meeting—Claude E. Hill, National Supt.

Director of Music—W. E. M. Hacklemann, Indianapolis.

2:30 Song service.

2:45 Devotional—C. E. Evans, Lexington, Ky.

3:00 Welcome to Los Angeles—Carl Bundy, President Los Angeles City Union.

3:10 A Christian Endeavor Message from the Congo—Stephen J. Corey, Cincinnati, O.

3:20 Song.

3:25 Christian Endeavor and the Ideals of the Disciples—H. H. Denton, Galesburg, Ill.

3:40 First Principles of Christian Endeavor—R. F. Anderson, Associate Editor of the Christian Endeavor World.

3:50 Song.

3:55 Christian Endeavor and Christian Leadership—Rev. Russell A. Thrapp, Los Angeles.

4:10 Business—Claude E. Hill.

Song.

Benediction.

Flood Relief Fund

Our churches that were damaged by the flood will need further assistance. We have received \$350 at this office; \$500 additional will be needed. We recommend that all contributions be sent to this office. We are in close touch with the situation and have a perfect understanding with the pastors of the churches. They know how much they are to receive if we can secure the money. They have been fair and most reasonable in their requests, so that in no instance have we varied from their estimates. All of these churches have received some contributions direct from the contributors. Further contributions should, however, come to this office for distribution according to present need. This is the judgment of the pastors of the churches injured.

L. E. Murray, Cor. Sec'y.

421 Law Building, Indianapolis.

"The World in Chicago"

Disciples Day Program.

On May 26, Disciples' Day of "The World in Chicago," the following program will be carried through. The meetings will be held in the Assembly Hall of the Coliseum.

11 A. M. Women's Session. Mrs. Russell, president of Local C. W. B. M. Union presiding.

Addresses by Mrs. Anna Atwater, national C. W. B. M. secretary, and by missionaries.

2 P. M. Austin Hunter, presiding.

Addresses by Claude E. Hill, national C. E. superintendent; S. J. Corey, foreign mission secretary, and several missionaries.

6 P. M. Banquet. E. M. Bowman, presiding.

Addresses by Dr. E. S. Ames, of Chicago, and Dr. E. L. Powell, of Louisville. (Tickets, 75 cents.)

9 P. M. Closing Devotional Service. Led by C. G. Kindred, Chicago.

Toronto Is Getting Ready

As a member of the Committee on Arrangements making preparations for the approaching General Convention to be held at Toronto, September 30 to October 6, I have just returned from a visit to Toronto. The brethren are organizing their forces, appointing committees and making every preparation for our coming. Massey Hall has been secured for the holding of the Convention sessions. We have not had a more delightful place in which to meet for many years. The communion service on Sunday afternoon will be held in this splendid hall.

J. D. Higgins has been chosen the local chairman of the convention committee and Prof. H. F. Hawes the secretary. They are holding regular meetings of the various sub-committees and are making definite arrangements for every detail of the work. The city council has granted a substantial appropriation to assist in entertaining the convention. The brethren throughout the Dominion of Canada are expecting this to mean much to the life of our cause in their provinces.

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